civil servants in Rowanduz who are not under the direct surveillance of the kaimmaqam (although, in an extraordinary case, the kaimmaqam could probably obtain his transfer or dismissal), and is responsible to the Ministry of Justice in Baghdad from whence he was appointed. The administration of the civil side is charged to this ministry, rather than to a judiciary independent of the executive branch of government. It governs a Court of Cassation, four Courts of Appeal located at Baghdad, Basra, Kirkuk, and Mosul, fourteen Courts of First Instance [illegible] with unlimited powers, and forty-four Courts of First Instance with limited powers. These last are courts of single judges, and that of Rowanduz provides an example.

Thus the judge at Rowanduz is restricted in the types of cases he can try and the sentences his court can hand down. He cannot, for example, give the death penalty, and cases for which this is possible are forwarded to Erbil for trial. On the other hand, his court must be sought for the multitude of everyday questions of marriage, divorce, inheritance, and lesser violations of the civil statutes. One or two examples will suffice to illustrate the usual type of case brought before him. Two merchants in Rowanduz owned shops side by side, and one owed the other the sum of twenty dinars which he was unable or unwilling to repay. A heated argument ensued, and the creditor carried his case to the judge. The judge ruled in his favor, and the debtor's shop was padlocked and sealed.

by the court clerk, Shakir Effendi, with great ceremony until the debtor should pay. Again, a merchant and a barber fell into a struggle in the market-place in Rowanduz because the barber had weaned the merchant's infant children late the preceding night with his scissors. Words passed, particularly on the side of the barber, the merchant drew his khanjir, and was beaten from behind with a club by the barber's son. At this point the police took them all in charge, and the judge, after some reflection on their respective characters, fined the barber a dinar for disturbing the peace.

Also without subordination to the qaimmaqam are the teachers, appointed by the Ministry of Education and responsible to officers of the Ministry in Erbil. By law primary education in Iraq is free and compulsory, but this ideal is some distance from realization. In the Rowanduz district only a small number of children, sons and daughters of ambitious or wealthy people, are able to attend primary school and fewer still go on to secondary education or to college. The primary school is entered at the age of six or seven, and consists of seven classes (beginning with the "twelfth class," corresponding to the American first grade and ending with the "sixth"). Subjects include reading and writing in Arabic (in Rowanduz there are special classes in Kurdish), mathematics, history, and social studies, and the course is normally completed at the age of twelve or thirteen. The intermediate school can be entered next, and consists of three classes ("fifth"

such house was thus in the neighborhood of 375 francs (almost a thousand American dollars). With such capital as this involved, building is a serious business and litigations between owner and mason appear frequently before the judge. Poorer townspeople with a flair for the work sometimes build their own simple homes, but anything larger requires the specialist. In such smaller constructions Rwandan seems to have little "communalism," for, while the neighbors may lend a hand, there is no tradition which requires the aid of others.

Some of the important details of house construction will be found in the succeeding section. There is one person in the town who devotes himself to the manufacture of mud-bricks and the supply of large pieces of unwrought stone, these last used for thresholds, courtyards, steps, and the like. The moistened soil for bricks is mixed with chaff and moulded with a wooden form. The shaped bricks are laid out in rows in the sun to dry, and, when hardened, are ready for construction. No fire-burnt bricks are manufactured in the town. There is no special place for brick-making, and in 1951 an empty lot near the house of Isma'il Beg was used for this purpose. Similarly, there is no particular stone-quarry for the district, and any convenient outcrop may be used. The people of the district are not skilled in stoneworking, and most pieces, usually of limestone, are only crudely roughed into flat, irregular slabs. Mud-brick, because it is more easily

was in reality that of a tribute empire, concerned with the collection of taxes and recruits. Even in those two [648] just tasks there was a contest, often in good humor, between the governors and the governed, and the victories were divided. As long as money and men were in reasonably good evidence, the Turks left the Kurds to their own devices. They handed down justice of a sort, but most [691] quarrels never reached their courts. They were not particularly concerned with homicide, insofar as the murdered party was not a Turk, and, above all, they did not tamper with the economic structure of society. The bulk of the [651] taxes were collected, in the best way possible, from the chieftains and landowners, never from the farmers and shepherds. The Kurds regarded these taxes, when they were forced to pay them, as a sort of levy to some superior chieftain. Matters of education or public health received [658] [744] little attention. This does not mean that in certain other areas of the Ottoman Empire there was not a complex bureaucratic government, but in Kurdistan it may be summed up as little more than desultory control. The gentle character of this administration, compared with that of today, is indicated by the fact that many Kurds look back with nostalgia to the "freedom" of Ottoman times.

In ethnological theory the significant difference [121] between primitive and civilized society is held to have its [619] basis in economics. Membership in a primitive society is defined in terms of kinship relation, usually by "blood,"